



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

PUBLISHED WEEKLY BY NATHAN WHITING.

NO. 52.

NEW-HAVEN, MAY 25, 1833.

VOL. XVII.

## Anniversaries.

### AMERICAN HOME MISSIONARY SOCIETY.

This society held its 7th anniversary at Chatham street chapel, on Thursday, May 8. Gen. Van Rensselaer, the president, in the chair. Prayer by Dr. Porter, of Catskill.

After the reading of the report, its acceptance was moved by Rev. Dr. Hoge, of Columbus, Ohio, and seconded by Thomas Bradford Esq.

Rev. Absalom Peters, Cor. Sec. then moved the following:

Resolved, That in view of the great and increasing claims of the Western and Southern states and territories, it is the imperative duty of the Home Missionary Society, to redouble its efforts to supply them.

Mr. Peters gave a beautiful description of the West, of its features and soil, as God made it; the retreat of the deer, the buffalo, and savage man, and its rapid occupancy by four millions of civilized people, gathered from almost every part of the world. Of these, he said, while pleading their wants, he would not vilify their character. They were a noble race of men. A large number of educated men are there; a large proportion intelligent in the affairs of this life. But there are in many of the states no concentrated means of common education, and a vast multitude of families are growing up without being taught even to read the word of God. In regard to the means of religious knowledge, after all was allowed that could be claimed, there was certainly a deficiency of preaching. This too was partly from choice, and partly from necessity. As a natural consequence, they have set the blind to lead the blind, and there is a great amount of infidelity. The low disciples of Paine, the followers of Owen and Frances Wright, are there openly and in numbers. It is true we have no small amount of infidelity here, but it is in corners. There it is prevalent. These are the dark shades. And it were better that its beautiful prairies should remain in the occupancy of the buffalo, than they should be filled with a hundred millions of darkened souls. But it will not be. There is a redeeming spirit. There are now more than a thousand educated ministers there, six hundred of our own denomination, of whom 260 have been sent thither by this society. 'Tis true, "What are these among four millions?" But the Spirit of God accompanies their labors, and we number almost as many revivals as missionaries.

Sir, this land belongs to Jesus Christ by an irrevocable covenant. And by faith we are assured that his claim shall never be defeated. The future millions of the Great Valley are given to him. And no art or power of man can prevent their being finally brought to bow to him; and whoever shall attend the one hundredth anniversary of this society shall write "THE WORK IS DONE." "The Lord will comfort Zion. He will comfort her waste places, and make her like Eden—like the garden of the Lord. Joy and gladness shall

be found therein—thanksgiving and the voice of melody." *The Lord will comfort Zion.*

At the instant of closing this splendid speech, a select choir in the gallery, under the direction of Mr. Hastings, perfectly thrilled the vast assembly, by striking the anthem of which the above are the words. The effect can be better conceived than described, and cannot be conceived from our meagre sketch of the speech to which the music was so appropriate a sequel.

Rev. Mr. Armstrong, of Richmond, Va. offered a resolution of thanks to God and to the liberal hearted donors of the Society. He rejoiced in the progressive character of the Society. While an institution continues to go forward, he had little fears of its soundness. When things come to a stand, we begin to suspect that all is not right at the core. As a native of the middle states; and a resident at the south, as a Presbyterian and the son of a Presbyterian, he did unfeignedly rejoice, that of the 68,000 dollars acknowledged in the treasurer's report, 36,925 dollars was contributed in New-England, and he did not doubt they had sent a usual proportion of men. He would not praise New England; let her works praise her.

The motion was seconded by Mr. Wilder.

### ABSTRACT FROM THE 7TH ANNUAL REPORT.

The whole number of ministers of the gospel employed by this society during the year is 605, being an increase of 95 over that of last year. They have labored as missionaries or agents in 801 congregations, missionary districts or fields of agency, in 23 of the states and territories of the Union, and in the provinces of Upper and Lower Canada; 411 being settled as pastors or employed as stated supplies in single congregations, 136 extending their labors to two or three congregations each, and 58, including agents, being employed on larger fields.

Of the missionaries and agents thus employed, 397 were in commission at the commencement of the year, 241 of whom have been re-appointed and are still in the service of the society. The remaining 208 have been new appointments since the last anniversary, making in all 605. The amount of ministerial labor reported as having been performed within the year is 416 years and 9 months. The number reported as added, within the year, to the churches aided, has been 5041, viz. 1757 by letter and 4284 by profession of their faith. One hundred and one of the churches aided have been blessed with special revivals of religion, and the number of hopeful conversions reported (the larger portion of whom are not embraced in the reported additions to the churches) is 3,435, making the probable number of conversions under the labors of our missionaries within the year about 7,000.

The number of Sabbath schools sustained during the whole or a part of the year under the ministry of our missionaries is 770, embracing 31,140 scholars. The number of Bible classes reported as conducted by the

missionaries themselves has been 378, embracing 11,105 pupils of all ages.

The number of subscribers to the principle of entire abstinence from the use of intoxicating drinks reported in the congregations aided is 53,746, which is 17,344 more than the number reported the last year.

*State of the Treasury.*—By the Treasurer's report it appears that during the year past, the contributions to the Society's fund amounted to \$58,627 27; being \$15,000 more than the receipts of the previous year.

The expenditures, together with a balance due the Treasurer at the commencement of the year, exceeded the receipts by \$170 42; leaving the treasury now overdrawn to that amount. At some periods during the year, the treasury was overdrawn to the amount of twelve and fourteen thousand dollars, the money having been furnished, for the time being, upon the personal responsibility of the individual members of the Committee.

#### AUXILIARIES.

*Massachusetts Missionary Society.*—This Society, though constitutionally auxiliary to the A. H. M. S. for several years past, did not adopt the terms of direct co-operation with the Parent Society until the 20th of May, 1832. The Rev. R. S. Storrs, Secretary of that Society, and also of the Parent Society for the New-England States, had spent most of the preceding year in Massachusetts as joint agent for the two, and through his efficient labors the receipts of that auxiliary had been much increased. At the time of the above change in the terms of its auxiliary connexion, it brought to the aid of the common cause a balance in its treasury of \$2,389. Its receipts from the above date to April 4, 1833 (a little more than ten months) were \$9,565 84, making the whole amount at the disposal of that society during the same period \$11,952 76. The number of missionaries, including agents, appointed by the Society in Massachusetts, within the year, under commission furnished by the Parent Society is 55. These have been sustained from the treasury of the auxiliary, and, in addition to the amount thus expended, the sum of \$4,900 has been transmitted to the Treasury of the A. H. M. S. and expended in the western and southern states.

In addition to the above amount, there has been received from the Hampshire Missionary Society \$1,862 72, (which is \$1,071 72 more than was received from the same society, the previous year,) and from other churches and individuals in Massachusetts, transmitted directly to the Parent Society \$2,893 31, making the whole amount received from the State of Massachusetts within the last year, \$14,351 87.

*Connecticut Missionary Society.*—This Society, which is auxiliary to the A. H. M. S. within the year ending April 1, 1833, granted aid under commissions furnished by the Parent Society, to 34 missionaries in that state, one in Rhode Island and 3 in Missouri. The report of last year exhibited a balance in the Treasury of \$2,053 72. The receipts acknowledged since that time are \$5,021 63, making in all \$7,075 35. Of this sum, \$3,547 04 have been expended, leaving \$3,528 31 in the Treasury, subject to the order of the Parent Society, from the Home Missionary Society for the Eastern district of New Haven county, \$ 691, and donations from individuals and churches in other parts of the state \$3,559 10, making in all received from the state of Connecticut within the year \$8,271 71.

*Maine Missionary Society.*—The receipts of this society in the year ending April 1, 1833, were \$5,618 56, being an increase of \$2,129 42 over those of the preceding year. The number of its missionaries has also been increased from 56 to 64, all within the State of Maine, while \$99 have been received by the Parent Society from individuals and churches in that state for the support of missionaries in the western states making a total from the State of Maine of \$5,717 56. It is de-

lightful to witness the movements of this sympathy in churches of the extreme east on behalf of the farthest west. The Secretary, Dr. Gillett, in communicating his report, says, "Revivals have not been so numerous as last year, but the general operations of the society have been very much enlarged and wonderfully succeeded. There have been 18 settlements in the ministry in this State since last year at this time, and ten of this number are missionaries of the Maine Missionary society. Our income is almost doubled, but we shall be constrained to add 25 per cent to it next year or restrict our operations."

*Western Agency in the State of New York.*—In our former reports, this agency has been distinguished as the most efficient of the auxiliaries of the Parent Society. But the increased action of the State societies of Massachusetts, Connecticut, Maine and New Hampshire, during the past year, has given them the precedence. Yet the zealous friends of the cause composing this agency, have pursued their work with encouraging results. Its receipts have been \$4,375 47, which exceeds the amount of expenditures in supporting 53 missionaries within its own bounds. The whole amount of its receipts since the organization of the Society, 1826, is \$34,634 92, which is from \$1,000 to \$2,000 more than has been expended on that field in the same time.

*Vermont Domestic Missionary Society.*—This Society, owing to our failure to secure an agent to visit the churches within its bounds, has been much less efficient than the sister auxiliary in New Hampshire. Still it is holding on its way, and its officers and friends manifest a cheerful readiness and earnest desire to co-operate with the parent Society in measures to enlist the sympathies of the churches more deeply in this important cause. An agent has been designated for that State, whose labors, it is confidently expected, will hereafter greatly increase the amount of its contributions. The number of missionaries employed by the Vermont D. M. S. within the last year, is thirty-five, and the receipts into its treasury \$1,739 49. Add to this \$1000, donation to the parent Society, and \$61, received in contributions directly to the parent Society, and the whole amount of income from Vermont, is \$1,890 49.

It appears that the missionaries of this society have increased, in seven years, from 163 to 605, and the congregations and missionary districts annually aided in their support have increased from 196 to 801. These missionaries have labored in the service of this society the full amount of 1775 years. Under their ministry 17,579 have been added to the churches on profession of their faith within the last six years. They have also reported, each year, from 10,000 to 31,498, children instructed in the Sabbath schools, and from 2,000 to 11,080 in Bible classes, while according to their ability they have been efficient helpers in every good work which has claimed the attention of the benevolent on the fields of their labor.

The report thus concludes;

"Such are the facts which the committee feel bound in the discharge of their official trust to communicate to the society, and with their approbation, to lay before the public. These facts need no comment, other than we have made in passing. Let them speak, and the object for which we are required to report will be attained. The religious community will awake to renewed exertions. A work so well begun, and so prosperously sustained, for seven years, will be prosecuted with vigor proportioned to its increased and increasing magnitude. The tried friends of the cause will do more than they have done. Other hearts will warm in sympathy with its touching claims, and other contributions of wealth, of talent and piety will flow spontaneously to its aid. The North will come and the south keep not back, and the east and west will flow together and join their hearts in the holy enterprise."

## FOREIGN MISSIONS.

Pursuant to a vote passed by the American Board of Commissioners for Foreign Missions, at their session in New-York in October last, a public meeting was held on their behalf, in Chatham-street Chapel, on Friday, May 10th, Hon. John Cotton Smith, President of the Board, in the chair. Prayer by Dr. Porter, of Catskill.

Rev. B. B. Wisner, one of the Secretaries, made a statement concerning the history and success of the Board, the missionaries, churches, schools, &c. At the beginning of the year the Prudential Committee examined the field, and came to the formal conclusion that the number of missionaries which they ought to send out, was forty-nine, and this was the smallest number they could send, consistently with any regard to the absolute necessities of their present missions, and to the most pressing calls from other fields of labor.

The Committee are encouraged by the evidence they find of the rising up of a different spirit among the churches, on the subject of missions. The letters received at the Missionary Rooms, the remarks they hear, the contributions and the circumstances attending them, all concur in showing that the churches are in an unusual degree turning their attention directly to the subject of the "conversion of the world."—This is particularly the case within the last six months. This is indeed no more than should have always existed. But there is more than ever has existed before, of a feeling that Christ died, not for the United States, but for the world; that love for all that Christ loves is religion; that all which is worth living for is the diffusion of Christianity through the world.

Something of the same spirit he rejoiced to find among the young men preparing for the ministry.—Large numbers, in different stages of preparation, are devoted to this service. But they are not sufficiently advanced yet, to enter into the field. He was sorry to state it, but this year, although fifty missionaries are so urgently called for, and notwithstanding all their efforts, he feared they should not be able to send out more than thirty. They have not yet obtained more than twenty-two. And they have no reason to expect more from the seminaries. If any more are obtained this year, they must be from among the settled pastors. And it is one of the most cheering circumstances, that settled pastors begin to recollect that our Saviour did not direct his apostles to wait till every corner of Judea was supplied with a pastor.—Two missionaries are already accepted, who have been pastors. Three more have made application, and several others are making it a matter of special consideration. And why should not those whose time of life and the condition of their families admit of it, carry their experience to the foreign field?

For the future, the prospects are delightfully encouraging, in the movements among our young men who are preparing for the ministry. But we need men. If we had a hundred to send out immediately, we have no doubt the churches would sustain us. In the belief that God calls them by his providence and his Spirit, it is the full determination of the Committee to go forward as rapidly as possible to the completion of the great work of evangelizing the world.

Rev. Eli Smith, missionary to western Asia, was then introduced to the meeting.

Mr. S. alluded to the events of the six years he had resided in Turkey as scenes of destiny, where there had been a constant succession of changes decisive of the fate of nations. Not a Christian here could help looking at them with amazement. He saw them from a nearer point, and saw the development of unfulfilled prophecy. God was at work.

Were you not disappointed, said he, when you saw the Russian army within a day's march of Constantinople, and the Turkish empire about to be annihilated at a blow, and yet Constantinople was not taken. Why, the Russian power over those countries would have covered them over, like the lava congealed over Pompeii. God just saved Turkey where it is. He saw the destruction of Moslemism was too high a prize for Russian ambition. Perhaps he has reserved this honor for Christian enterprise to gain, by converting Moslems and nominal Christians to the faith of Jesus. And it can be done.

Rev. D. O. Allen, missionary to Bombay, next addressed the meeting. He has returned to his native country within a few weeks. He said, people forget that heathenism is the same that it always was; its worship the same, and its influence, both moral and social, upon the character and the happiness of mankind, still the same. Paul, in his epistle to the Romans, has described the present state of India as if he had personally examined it.

Mr. A. compared the scenes he was witnessing here with some which he had witnessed a year ago, in visiting a great anniversary of heathenism. He went with an English missionary, to a place where there were several boiling springs, the water of which was supposed to have a purifying influence on the mind. Near was a large temple, where they go round the place once or twice, and then enter and prostrate themselves on their faces before the idol. One person, whom I had met at Bombay, exclaimed, when he saw us, "What, have these men come here too? They are determined never to let us alone." Another objected to what we said, saying, "God gave us our religion, and he gave you yours. They are both good for those they belong to; and if observed, we shall be saved; if not, we shall be damned." I saw an aged devotee sitting on the ground, who had spent nearly his whole life in pilgrimages, which he supposed would be meritorious unto salvation; but had never yet found peace of mind. We represented to him Jesus Christ, as the only Saviour able to take away sin.

On the last great day of the feast, the high priest accosted us and asked, "By what authority do you teach?" We said, We are the messengers of the Lord Jesus Christ, and are obeying our Saviour's command to preach the gospel to every creature. In a rage he replied, "We Brahmins are the divinely appointed teachers."

The meeting continued three days, and though none cast away their idols, or even inquired seriously for the way of life, yet thousands have heard the name of the Saviour, and will never worship idols again without remembering something of what has been told them.

Bombay has a larger population than New-York, and the people are intelligent, active, and have extensive intercourse, so as to exert a great influence upon the surrounding country. And this influence is



all against Christianity. Yet even here, a few have embraced the truth, who are living witnesses of the purifying power of the gospel. From the state of society, missionaries have but little direct access to the higher classes. But within the last two years, from some cause, these classes have become considerably excited on the subject of Christianity, and felt that something must be done to defend their ancient faith. They have employed their leading men to write tracts in vindication of Hindooism, and vilifying Christianity and the missionaries. The Mahomedans, and Parsees also, took up the pen, and scarcely a week elapsed without a new publication. The inquiry went on, and when I left, it was conducted in the native newspapers with as much freedom as discussions in the religious newspapers here.

Rev. Mr. Kirk said, This globe is but a little speck in God's empire, and will probably exist through only a brief space. But it has been selected by God for the sublimest exhibitions of his own character, and for developing the glorious features of his own mind. It was selected as the place for the Son of God to carry forward the desires of his own heart, to raise up some from a race of fallen creatures into a relation held by no other beings in the universe.

It is a great question, why Christians are not carried directly to heaven? It is because the scenes of this life furnish a process of discipline salutary to the character. Christ takes up man, and presents him in a field of observation in which philosophy never contemplated him. Nothing but foreign missions could develop all the powers of the Christian's mind, and the united Christian church in beautiful harmony.—How does the Holy Ghost teach a young convert to look at the human race? Why, to love every body; and to desire that every soul may come to the knowledge of the Lord Jesus and be saved. And that is the way with the spirit of missions.

Yesterday, when our honored brother carried us over the world to supply the whole family of man with Bibles, and our hearts thrilled with new emotions, who does not see that the audience rose up to another grade of spirituality.

Mr. President, you remember when the Board met in New-York, in 1827. No man who was present will ever forget it. I had seen revivals, meetings of great ecclesiastical bodies, and other occasions of great excitement, but I never saw any thing so sublime as that meeting. It was enough to melt down infidelity itself. I never saw a body of men so wise and cool-headed, lifted up so near heaven. What was it? It was the spirit of missions. One speaker arose after another, till the last one just landed us all in heaven. There is no telling how high we rise when full of this blessed spirit. Sir, only let the spirit of missions become as pervading and powerful as it has been among the Moravians—such that when the news has come that a missionary has fallen in the field ever so barbarous or discouraging, seven men shall immediately volunteer to fill his place. Such a church must have the very Spirit of God. Such a spirit is not of the earth, for that which is born of the flesh is flesh.

Sir, the apostle Paul was a great man, and a learned man, and was greatly needed by the churches at home, but he never flinched from the missionary work, till he had fairly reached the *Ultima Thule*.—

He wanted to preach, and spread the gospel, and he was not satisfied until he had himself carried the gospel to the end of the world.

The Missionary Board at Jerusalem is a pattern for all others. It must have been because they lived so near the cross, and had the groans of Gethsemane still sounding in their ears. And when the Spirit said, "Separate me Barnabas and Saul," the Board said, "Go."

Mr. K. then showed the influence of this spirit upon revivals. A revival is a peculiar degree of the influence of the Holy Ghost. As relates to the church, it is when they are awakened to a peculiar degree of feeling and action for saving sinners, just like the feelings of Jesus Christ. In 1827, wherever Mr. King and myself went, and presented the subject of missions, I have the testimony of ministers and churches, that "this is a blessed influence."

As to robbing the churches at home, you see the effect of it in the case of James Taylor. He saw a band of missionaries quitting country and friends to go to Ceylon, and it made him feel his responsibility, and he resolved on the spot to leave his counting-house and his worldly hopes to preach the gospel.—Why, sir, when this thing has gone a little further, there is no computing the extent of its influence.—Suppose, sir, that every church supported one missionary, (as it does,) and that some individual was designated, (which I am sorry there is not in one case,) and that he were constantly writing home from his distant field of labor, it would form moral ligaments to bind the world together. These little things are going to bury the sword and the spear. We have sent missionaries to the Sandwich Islands, and have imparted to these natives the arts and comforts of life, a written language, political economy, moral principles, and the hopes of heaven. And now how do they feel towards Americans? We have a place, not in their policy but in their hearts, which no political machinery can destroy. Suppose we plant missionaries all over the world, it would act and re-act, until the whole would become one vast church and family of brethren.

I appeal to history for the effects of foreign missions. When did home missions begin? Who is the leader of this noble band of societies, whose anniversaries we have just celebrated? Sir, I trace the whole of these great meetings back to the little prayer meetings by the side of the hay-stack; or rather, trace them to the mother who trained and prayed for Samuel J. Mills.

Sir, I would no more have a member in my church who would not hear, and give, and pray in the missionary cause, than I would have one who would not pray in his family. I consider every agent of a benevolent institution a blessing to my church. I rejoice to see him, because I rejoice in the influence of his message upon the people. When he presents the Bible cause, I find they love the Bible more, and read it more, and grow in knowledge more. If he presents the Sabbath school cause, I find they become more engaged in their own Sabbath school. And so of one object after another, throughout the circle of charity.

Sir, we are divided among ourselves, and what is going to unite us? Not controversies, I am sure.—But fill the souls of all the brethren with the subject

of foreign missions, and they will unite. Said the beloved King, "How can ministers contend about such trifles! O, that they could go on a mission. They would feel as I have felt, that if they could see a man that only professed to love Jesus Christ, they would almost want to fall down and wet his feet with their tears." Let this spirit prevail, and in love we can then come together with one heart to convert the world.

#### AMERICAN SEAMEN'S FRIEND SOCIETY.

[Abstract of the fifth Annual Report.]

The progress of this Society during the past year has been highly encouraging. Its sphere of operations may be divided into five portions or departments, viz. 1. Seaports of the United States. 2. Ports and places on our inland waters, especially the line of navigation from New-York, through the Hudson river, Erie canal, the great lakes, Ohio canal, and Ohio and Mississippi rivers. 3. The U. S. Navy. 4. The U. S. Whale fishery, and 5. Foreign Ports generally.

##### 1. Sea ports of the U. S.

The number of seamen belonging to the seaports of the U. States is supposed to be nearly 100,000. In Portland, there has been a great advance during the past year in the number and influence of Temperance Boarding houses. The "Seamen's Mansion" has entertained 600 boarders and has fully supported itself, although this is only the second year of its establishment. In Salem, a chapel and preacher have been provided and a Temperance Boarding House for seamen is in successful operation. In Boston the Seamen's Friend Society are relieved from the heavy debt for the Church on Fort hill, and are engaged in building a new church in another part of the city. A large Female society has been commenced during the past year, with good prospects of success. In New London, a preacher has been procured. In New Haven, a Free Church has been organized with special reference to the accommodation of seamen. In New York, a Female association has been instituted for the relief of the temporal wants of seamen, and a Marine Temperance Society has been formed with flattering prospects of success. In Philadelphia, societies have been formed for the relief of the temporal and spiritual wants of seamen, one of which also supports the preacher of the Mariner's Baptist church. In Baltimore, the usual operations have been continued. In Charleston \$1340 were recently raised by the Ladies' Fair to aid the various institutions for seamen in the city. In Savannah, a Mariners' church has been commenced in a fine situation. In New Orleans, little has been done the past year in consequence of the failure of this society to send a preacher.

##### 2. Ports and places on our inland waters.

This department embraces the circuitous route of water communication from the city of New York to the great lakes and from thence to New Orleans.—Connected with the inland navigation on this route, there are about 100,000 men, who are constantly coming in contact with an immense population, and who must exert a powerful influence either for good or for evil. In Albany, much has been done for the promotion of temperance among boatmen, especially by the distribution of the Temperance Recorder. In Troy and Utica, churches have been provided and preachers employed for those connected with inland navigation. At Oswego, a preacher has been regularly employed, and the happy fruits of his labors are visible in all the ports on Lake Ontario. During the winter while the navigation was closed, the seamen formed themselves into a school, and the captains in the place taught them gratuitously in rotation. At Rochester a room was

provided for the watermen last summer, in which religious services were held on each Sabbath. At Buffalo, the past year has been "a season of refreshing from the presence of the Lord," and as one of the fruits of the revival, a church has been organized which promises much usefulness to the cause of seamen. The captains of the steam-boats and of the shipping generally, have formed themselves into a society to co-operate with the Seamen's Friend Society of Buffalo, in an effort to erect a large house of worship with apartments for a reading room, register office and Sabbath School. A gentleman in the village has given an ample lot of ground for the object, and the ladies have formed a large association for the purpose of lending their assistance to the whole work. A school was also opened here by the seamen during the winter when the navigation was closed.

At Cleveland, and other places west of Buffalo, little has been done the past year for want of preachers. The friends of seamen in Cleveland, however, feel deeply the importance of the subject, and at their earnest solicitation, the Rev. Stephen Peet, of Euclid, Ohio, has been appointed to act as a special and permanent agent for the lakes, rivers and canals in that section of the country, to assist the inhabitants in erecting places of worship, in procuring preachers, and the means of their support, and in organizing such a system of operations as shall be best adapted to bring the whole field under successful cultivation. From the well-tried character of Mr. Peet, and the deep interest he is known to feel in the cause, much good is anticipated from this agency. The progress of Temperance has probably been more rapid among the watermen in that region, than among any other class of men engaged in the business of navigation. The efforts to promote this virtue have been systematic and persevering.

Three of the preachers at ports and places on our inland waters have been commissioned by the National society, and for their support in part the National society will stand pledged, but the prospect is that this will not long be needed.

##### 3. The United States.

The number of men connected with the U. S. Navy is about 4,000; of whom 1,000 are officers of different grades. They visit all parts of the world, and next to our foreign ministers they are regarded abroad as the highest representatives of our character and institutions. How important, therefore, that they should exhibit a Christian example. It is gratifying to state that the cause of Temperance is making good progress in the Navy. In the Mediterranean squadron, last summer, 819 out of 1107 men, had stopped their ration of ardent spirits, and on board the John Adams not a man "drew his grog." The Dolphin in the Pacific, according to the last accounts, had only nine men who took their ration of ardent spirits. Several Sabbath schools and Bible classes have been taught on board our vessels of war during the year past, and where there was neither chaplain or school master on board, this has been done in some cases by other officers. The way seems to be opening for a more thorough distribution of Bibles and Tracts among the men; and several officers of late have offered to take charge of these publications for distribution at the ports which they may visit. The chaplains and school masters are doing much good in the Navy.

##### 4. The Whale Fishery.

This department of the Society's labors is becoming every day more and more important.

The sperm fishery is carried on principally in the Pacific ocean, and employed on the first of January last 203 American vessels. The voyages generally occupy between two and three years, and the number of hands in each ship is on an average about 25, making the whole number of the men more than 5000. What is termed the *Right Whale Fishery* is chiefly prosecuted

near the Brazil banks, and the voyages are usually from six months to a year in length. The committee have no certain information respecting this branch of the business, but have been told by those whose opportunities for forming a judgment have been considerable, that it is more extensive than the other. They consider it fair to estimate the whole number of men engaged in the whale fisheries at 10,000, about one-half of whom (those engaged in the sperm fishery) are at sea so large a portion of their time from their boyhood, that their habits and whole character may be said to be formed on the deep. These fisheries are an extensive nursery of ship masters. All then must see how important it is that whale ships should be stored with proper religious books, that the Sabbath with all its train of blessings, should be secured to them, and that chaplain and chapels, with their proper appendages, should be established at the Sandwich islands, which is the rendezvous of the ships employed in the Pacific ocean, and at Rio Janeiro, which is the common resort of those who visit the Brazil banks.

During the past year the cause of Temperance has made encouraging progress in the Whale ships. Out of 87 whale ships that sailed from New Bedford the last year, 75 carried no ardent spirits as an article of drink, and some of them carried none even for medicine. A large number of whale ships from other ports are conducted upon the same temperance principles. A company has been formed at Sag-harbor, L. I. to conduct the whale fishery according to certain rules, one of which is that the men are to rest from their labors on the Sabbath. In other parts also the subject of the proper observance of the Sabbath is under consideration.

But the most prominent occurrence in this department, was the embarkation of Rev. John Diel in November, as Chaplain to American Seamen at the Sandwich Islands. Mr. Diel was accompanied by a wife of kindred spirit, and carried out with him materials for erecting a chapel, with apartments for himself and family, and a reading room for seamen. He also carried out a library containing new books to the value of over 500 dollars.

The towns engaged in the whale fishery have felt a deep interest in this mission, and some of them have contributed liberally towards its support, and there have been frequent intimations that whenever the chapel shall be complete, its cost known, and the amount necessary for the support of a preacher ascertained, so that an apportionment can be made among the towns specially concerned, they will meet these expenses and regard the establishment as their own. The state of things at Rio Janeiro is now under investigation, and measures will be taken to send a chaplain to that port as soon as God shall seem to open the way.

#### 5. Foreign ports generally.

It is supposed that American seamen are generally absent from our own ports from six to seven eighths of their time. In very few foreign ports do they find protestant houses of worship which are easy of access. These seamen, together with foreign residents and strangers who would be pleased to attend on the services of a chaplain to seamen, would constitute in many cases a very respectable congregation, and if chaplains could be provided for such ports, to preach either in a chapel on shore or on ship-board, as the case might be, much good might be accomplished. In this way also the gospel may be very happily introduced in many places where the laws of the country would exclude other missionaries.

During the past year, two important foreign stations have been occupied besides that at the Sandwich Islands. In July the Rev. Flavel S. Mines, with his lady, sailed for Havre in France. He was received with great cordiality, and, aided by the Rev. Mr. Wilkes of Paris, Mr. Edgerton, a merchant from Baltimore, and

others, made successful commencement of his labors. He has gathered a respectable congregation in a chapel, rented and fitted up for the purpose, and has been permitted to witness the hopeful conversion of 12 or more individuals, two of whom are ship masters. A church has been organized, consisting of 24 members; a Sabbath school established, embracing at the last dates 15 teachers and 75 scholars.

In June the Rev. Edwin Stevens embarked at Philadelphia in the ship Morrison for Canton, where he arrived safely after a passage 116 days, and was received with great kindness by Dr. Morrison, Mr. Bridgman and others. Several of the ship-masters offered the use of their ships for services on the Sabbath, and the congregations usually consisted of from 70 to 100 persons. Mr. S. had also commenced a service at the factories on Sabbath evening. During his passage out, besides some seriousness among the sailors, a fellow passenger was hopefully converted.

Among other places which present loud calls, the committee mention Smyrna and St. Petersburg. Calcutta is also under consideration, and to Smyrna £40 have been sent, to be added to a sum expected from England for the purpose of building a seamen's chapel.

This department of the society's labors presents a field which is literally "the world." It is supposed that the whole number of sea-faring men in this department is more than 2,000,000. As a class of men they are distinguished for their knowledge of the world, enterprise, frankness and generosity, and their constant intercourse with the world, is calculated to give them an amazing influence either for good or for evil, and yet only a small portion if them have ever heard the Gospel in a language which they understand. If the Christian world want missionaries, let them, with the help of God, convert these men and they are in every part of the field at once.

#### Encouraging events.

Among the encouraging events of the past year, the committee mention the extension of the concert of prayer for seamen, the formation in several places of female auxiliaries, the formation of a young men's auxiliary society in Brooklyn, and the increased circulation of the Sailor's Magazine. A number of churches have likewise adopted the plan of making a contribution to the society annually upon a fixed month: and one association of churches, 20 in number, have united in the adoption of this system.

As another encouraging event, the committee state that the Rev. Mr. Harding, of North Carolina, formerly for many years a respectable ship-master, but of late an able and successful minister of Christ, has been led to feel it to be his duty, should God open the way, to devote his labor in future to seamen. He will be employed for the summer by this society on an agency to the east, and then take such station as Providence seems to designate.

#### Special wants of the Society.

1. The Society are in great need of a House, in which they may conduct their business, and which may furnish a permanent location for a Seamen's reading-room, marine museum, &c. This want is so obviously important that the committee feel the fullest confidence, that when the subject has been fairly presented to the citizens of New York, the necessary funds will be supplied. They have recently obtained a charter of incorporation for the purpose of facilitating this object.

2dly. The society will want at least 3,000 dollars to meet the demands which will become due during the present month. They have seven men in their employment, three of whom are rearing up new establishments in foreign parts. They have also three chaplains in this country for whose support they are in part responsible. They trust, therefore, that this want will



not be deemed unreasonable, but rather as an evidence of the success of their cause, and as a motive for prosecuting it with increased energy.

### AMERICAN BIBLE SOCIETY.

*Abstract of the 17th Annual Report, prepared by the Secretary.*

**New Auxiliaries.**—Since the last meeting 14 new auxiliaries have been added, making the present total 802.

**Receipts.**—These amount to \$84,935 48; of which sum, \$37,464 37 were in payments for books; \$4,190 53 from legacies; \$8,572 53 as donations towards the general supply; \$13,227 60 towards foreign distributions, and \$20,070 96 ordinary donations; the remainder from other sources, as will be learned from the report of the Treasurer. The bank debt, which was last year \$22,000, has since been wholly paid off, though something is still due for stereotype plates.

**Bibles and Testaments issued.**—English Bibles, 36,459; English Testaments, 52,543; French Bibles, 260; French Testaments, 218; Spanish Bibles, 468; Spanish Testaments, 637; German Bibles, 676; German Testaments, 233; Welsh Bibles, 78; Welsh Testaments, 432; Dutch Bibles, 33; Dutch Testaments, 46; a few others in Irish, Gaelic, and Indian, making in all during the past year, 92,168, and an aggregate since the formation of the society, of 1,533,600 copies.

**New reference Bibles.**—It was mentioned in the last report that the Managers were about to prepare plates for a new quarto, royal octavo, and duodecimo Bible. Those for the two former are now completed the others will soon be ready, and copies will be prepared as early as possible—probably by September next.

**Modern Greek New Testament.**—Plates for this Testament are cast and are in the hands of a Modern Greek scholar for correction. Books from them will soon be prepared and dispatched to Greece.

**General Supply.**—The supply of the State of Missouri is now completed, so far as it can be said to be done, in a state where population is so rapidly increasing. While distributions have been going on in the States of Indiana, Illinois, Kentucky, Tennessee, Mississippi, Louisiana, Alabama, and Georgia; and while most of the counties in all the eastern states have been reported as having been once supplied, no notice has yet been given of the completion of the work in any. The same disposition to persevere is generally manifested by those societies which pledged pecuniary aid and were not able to furnish it during the two years devoted to the general supply.

**Foreign Distribution.**—This topic, which has been for several years rising in importance, has now become one of thrilling interest. The Board have great satisfaction in saying, that during the past year, they have been enabled through the contributions of the benevolent, to furnish \$5,000 to aid the printing of the Marhatta Scriptures at Bombay; \$5,000 towards printing the same at Hawaii at the Sandwich Islands; and of printing them in Burmese, and the sum of three hundred dollars has also been furnished towards printing an edition of 3,000 copies of Matthew's gospel in Cherokee. Two hundred Bibles have been granted to the Baptist General Convention, for a Missionary station in Burmah, and 25 Bibles and 100 Testaments to the same body, for schools connected with the mission among the Creek Indians. Twenty-five Spanish Bibles and as many Testaments to a colony in Cuba, and 75 Bibles and 100 Testaments to be distributed in Texas.

In consequence of letters received from missionaries abroad, and from Missionary Bodies at home, in relation to the growing demand for means to circulate the Scriptures among the destitute in other parts of the world, the Board have recently been

led to adopt the following resolutions for the coming year.

Resolved, That provided the means for the purpose be supplied by the Auxiliaries of this society, and benevolent individuals, this Board will appropriate during the ensuing year, the sum of Twenty Thousand Dollars, for printing and circulating the sacred Scriptures in foreign countries, and among the aborigines of our own land.

Of the above sum,

Resolved, That Five Thousand Dollars be granted to the Baptist General Convention in the United States for missionary purposes, towards the distribution of the Scriptures in Burmah.

Resolved, That Five Thousand Dollars be granted to the American Board of Commissioners for Foreign Missions, towards the same object in the Sandwich Islands.

Resolved, That Three Thousand Dollars be granted to said Board, to be committed to the American Missionaries in China, in conjunction with the Rev. Dr. Morrison, Rev. C. Gutzlaff, and Charles M. King, for the same object in that country.

Resolved, That Two Thousand Dollars be appropriated to the use of missions of different denominations of Christians in the Mediterranean.

Resolved, That Three Thousand Dollars be granted to said Board for the same object in Bombay, and Two Thousand for the same in the island of Ceylon.

Resolved, That Ten Thousand Dollars be appropriated for the purpose of adding in the supply of the sacred Scriptures in our own language and of translations of the same or parts thereof, into the languages of Indian tribes in, and adjacent to the United States, through the agency of their missionaries of the different religious denominations, engaged in their civilization and conversion; the circulation of the Scriptures in Mexico and Spanish America, and such other places as may need the assistance of this society in different parts of the world.

Since the above resolutions were adopted by the Board, such intelligence has been received as to show that the above appropriations will fall very short of meeting the wants of the unevangelized who are beginning to inquire for the book which came from heaven. This is a subject to which the friends of the Bible, in this country must soon look with a thrilling interest, and which must call forth efforts and sacrifices of more than ordinary character.

### AMERICAN TEMPERANCE SOCIETY.

EXTRACTS FROM THE 6th REPORT.

In the last two Reports of this society, the following truths were established: viz. Ardent spirits, as a drink is not needful, or useful; it is a poison which injures the body and the soul. It deranges healthy action, and disturbs the functions of life; it blinds the understanding, sears the conscience, pollutes the affections, and hardens the heart; it leads men into temptation, and gives to evil peculiar power over their minds; it impairs, and often destroys reason; tends to bring those who use it to a premature grave, and to usher, those who understand, or have the means of understanding its nature and effects, and yet continue to drink it or to furnish it to be drunk by others, into a miserable eternity.

In view of these truths the following conclusions were drawn: viz. To drink ardent spirit, or to furnish it to be drunk by others, is a sin, in magnitude equal to all the evils, temporal and eternal, which flow from it; and the men who continue to do either, will at the divine tribunal, and ought, at the bar of public opinion, to be held responsible for its effects; and to the pauperism, vice, sickness, insanity, wretchedness and death which are occasioned, they are accessory, and as such

will be treated, when every man shall receive according to his word.

On the 5th of November the Secretary of War issued from the War office an order for abolishing the ration of ardent spirits in the army. This change had been for some time anticipated, and by none perhaps, more earnestly desired than by many of the officers of the army, and few orders have ever issued from the War department more grateful to the people. The author of it will long be held in grateful remembrance, and will be noted in the future page of history as a benefactor of his country.

A distinguished officer in the U. S. government informed our Secretary that the celebrated author of the Declaration of American Independence, after a long and painful experience, in the discharge of his arduous duties as chief magistrate of the nation, said with great emphasis: "The habit of using ardent spirit, by men in public office has occasioned more injury to the service, and more trouble to me, than any other circumstance which has occurred in the internal concerns of the country, during my administration: and were I to commence my administration again, with the knowledge, which, from experience I have acquired, the first question which I would ask with regard to every candidate for public office should be 'Is he addicted to the use of ardent spirit?'"

This question now, by those in power who regard the public good, often is asked. And it will be asked with greater and greater frequency in time to come. Men will not trust their money, their children and their lives, with poisoned men, or make them their guardians in any department of their rights. Experience and observation will affect them as they did that keen observer of men and all things, who would make it the first question—"Is he addicted to the use of ardent spirit?" If so, and they trust him with great public interest and meet with trouble, they will meet with what might and ought to have been their expected reward. Can a man take fire into his bosom and his clothes not be burned.

A soldier in the last war, once a sober and respectable man, by daily taking a little ardent spirit, acquired an appetite for it. That appetite he gratified, and under its influence deserted. He was taken and condemned to die. Just before his death he said to the officer who visited him "I owe my death to ardent spirit. It has ruined me. I never violated the orders or broke the laws, except when I had been drinking. I am now to die, and this it is which has killed me. And now, if I could only get a draught of it, I should care nothing about death." And said the officer, in relating the case to our Secretary, "he actually plead for whiskey while they were taking off his fetters for execution with as much earnestness as a sinner ever plead for salvation." He was furnished with a pint, and under its influence he was plunged into eternity, with the all-consuming appetite strong in death.

Much, very much compared with the time, and the means employed, has already been accomplished toward this infinitely glorious result. The attention of a great portion of the world has been directed to this subject, and multitudes have inquired with regard to ardent spirit, "Is it right for me to drink ardent spirit?"

Two millions in our country, and multitudes in other countries, who have examined this subject, have answered, no. A million have united in Temperance Societies, and pledged themselves not to use it, or to furnish it and in all suitable ways, to discountenance, the use of it throughout the community. The number of these societies in the United States exceeds five thousand, and more than twenty of them are State Societies, at the head of which in many cases are the first men in the community. More than two thousand men have ceased to make it and more than six thousand men have ceased to sell it. More than seven thousand vessels now float on the open ocean that do not carry it,

and though they visit every clime and at all seasons of the year, make the longest most difficult voyages, and unfrequently circumnavigate the globe, the men are uniformly better in all respects, than when they used it. Seventy five out of ninety seven vessels from New Bedford, sail without it. It has become common; and so great is the increase of safety to the property in such cases, that insurance companies find it for their interest to insure those vessels that carry no ardent spirit at a less premium than others. And, says the English Temperance Magazine and Review,—"We did hope that our country might be the foremost to set an example to the world in this respect. But we have been disappointed. America, that country which has just sprung into existence, and which those who have so industriously flattered our self love, have done all in their power to teach us to despise, has stepped before us. Not only are ships which are sailed on temperance principles in demand by merchants, but the rate of insurance has been so much lowered on them, that a merchant in Liverpool sailing a vessel to New York, would save a considerable sum by effecting the insurance in New York rather than in Liverpool; so that the road of virtue is the way to wealth, as well as to happiness;—however grating it may be to our feelings, we must follow in the wake of America."

[To be continued.]

From the New York Evangelist.

#### MEETING FOR MORAL REFORM.

Wednesday, May 8.

A meeting was held at the office of the Rev. J. R. McDowall, for consultation respecting measures for the further promotion of Moral Reform. John Wheelwright, Esq. of New-York, was called to the chair, and Rev. T. T. Waterman, of Providence, appointed secretary. Statements were made by the Rev. Mr. McDowall, showing an increasing interest in the cause of moral reform, after which the following resolutions were unanimously adopted.

1. *Resolved*, That we have implicit confidence in the Rev. J. R. McDowall, as the recipient of donations in behalf of the cause in which he is engaged, and also in his past disbursements of the same.

2. *Resolved*, That in compliance with the request of Mr. McDowall, and in order to relieve him from the burden of receiving and acknowledging donations, upon his own responsibility, a committee be appointed in connection with him, to receive, acknowledge, and appropriate according to the wish of the donors, any contributions which may be made.

3. *Resolved*, That this committee consist of Messrs. Jno. Wheelwright, Charles Starr, J. Taylor, T. R. Green, and Dr. Phelps, of New-York, and that they be empowered to fill all vacancies occurring in their number.

4. *Resolved*, That this committee be empowered to call a general meeting during the anniversary week in this city in 1834, and at such other times as they see fit, and to make such other arrangements as they deem proper for the furtherance of the cause.

5. *Resolved*, That the secretary of this meeting be requested to notify a meeting of clergymen, and other friends of moral reform on Thursday, at 4 P. M. at the session room of Chatham street chapel.

Thursday, May 9.

According to the above notice, a large meeting of clergymen and other friends of Moral Reform, was held in the session room of Chatham-street chapel.—The object of the meeting was stated by the chairman, and prayer was offered by Rev. Dr. Lansing.



The minutes of the previous meeting were read and approved; after which an interesting statement was made by Mr. McDowall. The meeting was then addressed by Rev. Dr. Lansing, and Mr. Parsons, of New-York, Withington, of Newburg, Kirk, of Albany, Waterman, of Providence, Rood, of New-Milford, and Bouton, of Concord: also Messrs. Goodell, of New-York, and A. D. Smith, of Andover.

A motion was then made by Rev. Mr. Rood, that funds be raised to sustain an assistant agent to Rev. Mr. McDowall. Mr. R. accompanied his motion with a pledge of \$50 for this purpose. This was seconded by Rev. T. T. Waterman, with a similar pledge of \$50. The motion was unanimously adopted, and a subscription taken, amounting to \$595.

The facts communicated, and the solemn appeals made, produced the most thrilling effect upon the audience. The temptations, and the sorrows, and the sins of the deluded and wretched subjects of crime, touched many a heart. There were silent prayers and tears, while the inquiry ascended, "Lord, what wilt thou have me to do?" Those who were present on the occasion, will never forget the time, place, and effects of the meeting. Would that every friend of humanity, virtue, and religion, could have been present, to participate in the scene. The impression upon every mind and heart seemed to be—"The Lord God is with us, and the cause will go forward."

The results of this meeting will be treasured up for the judgment, and will then be revealed to friend and foe.

Fellow Christian! has this cause a place in *thy* heart, and in *thy* prayers, and in *thy* charities? Pause and think. JOHN WHEELWRIGHT, Chairman.

T. T. WATERMAN, Secretary.

## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, MAY 25, 1853.

### COLONIZATION SOCIETY.

We published an article not long since, in which it was stated that the traffic in ardent spirit was carried on by the inhabitants of Liberia with the surrounding country. We expressed also our disapprobation of the practice, and hoped it might be disproved or prevented. We are happy to learn that the Society is using all its influence to stop it. But the practice has been of long standing, and it is difficult to control the passion of the natives for the poison at once. Like our own drunkards, they will have it if they can get it, and if they cannot find men base enough at Liberia who will furnish them with it, for their commodities, they will make war with the neighboring tribes, and sell their prisoners for rum to the slave dealer. But this, in our view, will not justify the Society in permitting it to be sold at the colony, even if it is sent out by *reselling Christians* in this country, if it is in their power to prevent it. They may as well permit the colonists to carry on the slave trade, as to be killing the natives with ardent spirits. There is an inseparable connection between slavery and intemperance. They live upon each other, and must be destroyed together or simultaneously. The sons of Africa are stolen from their native country, for the purpose of cultivating the cane and manufacturing it into molasses; nineteen twentieths of which is turned into rum. Thus every rum distiller, every rum-seller, and every rum drinker, is increasing the demand for slave labor, and thereby aiding and abetting the slave trade. And those who send it back to Africa, are guilty of a

double murder. It will cause them to perpetuate their own sufferings, and to destroy themselves as it were, by drinking their own blood.

The Journal of Humanity in speaking of the subject, says:

"The natives thus accustomed to the use of ardent spirits, have in their commerce with the colony, demanded as a *sine qua non* of intercourse with them, a supply of ardent spirits, and we regret exceedingly, that any of the colonists should ever have traded with them on these conditions. But perhaps it is but just to remark, that this sale of ardent spirit to the natives by the colonists, began, when, in this country—*Christians and deacons in the church were engaged in the same business*. That awful business has in a measure been dissipated; moral means (reason and argument) have availed to induce good men now to abandon the traffic.

The same moral means are at work in Liberia. The managers of the Colonization Society do not feel that it is consistent with the course which they were determined to pursue in regard to the colony, absolutely to prohibit the introduction of ardent spirit into the Colony, but they are employing the best moral means to promote the cause of temperance among the colonists, and in this way to exclude it. The sale of ardent spirits is much more carefully guarded there than in Massachusetts; and all the moral machinery, which has proved of far more efficacy in this country, than legal enactment, is now, we believe, employed by the friends of that Colony, and of Africa, to dry up that fountain of misery and crime. We do most sincerely hope, therefore, that soon we shall hear that Liberia has washed her hands from this vice, and set an example to the world of *entire abstinence* from this traffic.

[For the Religious Intelligencer.]

### COLONIZATION AND ABOLITION.

I consider the Colonization Society as engaged in one of the noblest Christian enterprise ever undertaken. It is evidently a remarkable instance of what often occurs in the moral government of God, that great evils are made to produce good.—The settlement of a civilized and Christian people on the shores of Africa is destined to do what all efforts have hitherto failed to do, that is, Christianize and civilize a whole quarter of the globe. It appears also to be the most effectual and perhaps the only effectual means of putting a stop to the slave trade.

The enemies of colonization or abolitionists seem to suffer their zeal to carry them into the wildest errors. An immediate total abolition of slavery, would be not only ruin to the whites in the southern states, but would be an injury to the blacks. So utterly helpless would many of them be, that they would perish by hunger or disease. A sudden total emancipation would be, to most of the blacks, extreme cruelty. It would be like a father's turning his children into the world without property, education or experience, at fourteen years of age. Great evils can be cured only by gradual means.—A great evil in the political body, like an inveterate disease of the human body, must be healed by a slow process. Violent remedies are sure to produce death.

Besides, the attempts to rouse the northern states to interfere with the southern, in emancipation, are extremely impolitic, and dangerous. As certainly as the northern states interfere, so certainly will that interference dissolve the Union. It is the apprehension of this, which is the real origin and support of nullification. It is not the tariff—this is only the pretense—it is the fear of northern measures for the immediate liberation of the slaves—and we learn that attempts are making in the south to unite all the slave holding states in a firm confederacy to oppose measures of this kind. P. NOVA.

**LAZINESS.**—Dr. Hales used to say that "laziness grows on people; it begins in cobwebs, and ends in iron chains, I have experienced (he observed) that the more business a man has, the more he is able to accomplish; for he learns to economize his time; that is a talent committed to every one of you, and for the use of which you must account."

[From the Philadelphian.]

## ALARMS ABOUT REVIVALS.

Mr. Editor—Let us suppose some historian had given us an account of the revival at the day of Pentecost as a warning against the adoption of "new measures." Would he not have written thus; Previous to the day of Pentecost there was a protracted meeting of ten days, when new and unheard of measures were adopted, and new and dangerous doctrines were preached. The people neglected their appropriate business, and were together to an unseasonable hour in the night. They all continued with one accord, (Acts i. 14,) in prayer and supplication. Women took part in prayer in promiscuous assemblies, contrary to the decencies of their nature and the rules of Christ. And when the day of Pentecost was fully come, the revivalists pretended to hear voices from heaven, (ii. 2,) resembling the rushing of a mighty wind from the atmosphere, that filled all the house where they were sitting. The whole multitude became exceedingly excited: their feelings were wrought up so high that they thought they had received impulses from the Spirit, and they began to speak in a rash, hasty, and incoherent manner, exhorting one another about the wonderful works of God. Very soon the fanaticism of the people was noised abroad, and a great multitude came together, who were shocked and confounded at the disorderly scene. Various reasons were assigned to account for the new revival. Many who were on the spot and witnessed the scene, attributed it to a free use of intoxicating drinks; and these were among the most sober and intelligent people, and were always known to be friendly to genuine revivals.

But a certain man named Peter, who made pretensions to uncommon skill in conducting such revivals, and who always thrust himself forward even without the advice or consent of his brethren, who were much more aged, experienced, and judicious, than himself, as usual presented himself before the multitude, and said, "Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, hearken to my words. For these men are not drunken, as ye suppose, seeing it is but the third hour of the day; but this is only a fulfilment of the prophecy of Joel: 'And it shall come to pass in the last days, (saith God,) I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and I will show wonders in heaven above, and signs in the earth beneath—blood, and fire, and vapor, and smoke; the sun shall be turned into darkness and the moon into blood, before that great and notable day of the Lord come.'" Peter continued to speak with great vehemence about miracles, and wonders, and even about the foreknowledge and predestination of God, and charged the people with great wickedness for doing those very things which God had foreordained should come to pass, (Acts ii. 28,) which they could, by the way, no more avoid than they could prevent the rolling of the earth. After Peter had continued preaching a long time in his bold and fearless manner, the passions of the people were much wrought upon, and many cried out with loud voices in the midst of the assembly, "what shall we do?" The preacher exhorted them all to repent on the spot, without a moment's delay. He

was not willing to give them any time to think on the subject, not even one day or one night to find out whether their feelings would remain or pass away like the early dew and the morning cloud; but he continued to urge them to repent while in that excited state, by all the most awful and terrifying motives that he could present; and about three thousand of the anxious were persuaded by his word, and he assured them they had received the Holy Ghost, and on the very same day that great multitude were baptized and became members of the church, though the greater part of them had received but very little instruction, and knew but very little about the plan of salvation; and it is greatly to be feared that the converts will not hold out well. That some good was done by the revival we are quite willing to admit; but whether the evils are not greater, remains to be seen.

Mr. Editor, suppose this had been written by a member of the Jewish sanhedrim, or by one of the teachers in the schools of the prophets, and handed down to us by tradition, could we suppose him friendly to revivals of religion under the Christian dispensation? We should either judge that he was a decided enemy to revivals, or that he had written his account of the day of Pentecost from hearsay, from slanderous reports, without ever having been engaged himself in promoting revivals: and yet the principal facts in the account are in accordance with the inspired word. But from prejudices against the measures, the preacher, and the doctrines, the whole is so distorted and unfairly stated, as to bring the glorious revival on the day of Pentecost into contempt, and to fill the minds of the people with alarm about such new things as were adopted to promote revivals. Let those who love the cause of Zion go into the field of exertion, and labor, and pray, and converse, and direct the weeping, trembling sinner to Christ, and see multitudes like clouds, and doves to their windows, flock to the Savior; and then return to their studies to write about revivals, and they will write in a manner less adapted to pain the heart of those who are bearing the heat and burden of the day. Your fellow laborer in the cause of Christ,

PHILOLOGOS.

## THE WATCH KEY.

I remember when my little friend James, who went to the same school that I attended, sat in the seat next to mine. One day he brought a neat little watch key to school, and handed it to me to examine. Then I wished to become the possessor of it. 'I'll tell you what I'll do,' said he 'if you will bring me a half a dozen apples, you may have this key.' Pleased at the thought, I soon made the bargain. I went home. But how was I to get the apples? I did not love to ask my parents for them; for they might think it foolish in me to trade for a little key, which would be of no use. So I did not tell them of what I was about to do, and unknown to any one besides myself I went into the cellar and filled my pockets with apples, and hurried away to the school, where soon I found James, and settled for the key. But now I had the key, what must I do with it? If I let my parents see it—and what shall I say? If I tell them I gave some apples for it, they will certainly know that I came by them dishonestly. And, reader, being

placed in such circumstances, what do you think I did? Instead of letting any one see my little key, I went into the garden, dug a hole, and buried it. That is the way all guilty children do, to hide their faults. Like me, they little think that though their parents do not see their sins, there is an Eye, that is watching them continually.

After the key had been buried a few days my brother and I were in the garden together, and I began to dig. By and by I came across the key.

'O, see what I've dug up!' I exclaimed. 'See what I have found!' But when I carried it into the house, my parents knew that it could not have been long lost, as it shewed no signs of rust. 'Did you really dig it up?' they inquired. What to do I hardly knew, but I told them it was the truth. And they conjectured that some one must have then recently dropped it, and they said no more. But I did not feel very happy with my key; I knew that I had obtained it dishonestly. And thus will all children feel who do wrong, unless they repent, and are sorry for their faults. How long I kept the key and what became of it at last, I am unable to say. But from the story I must draw this conclusion. If you wish to be happy, and have a clear conscience, you must avoid doing any thing that is wrong.—Remember sin brings its own punishment sooner or later, and that they only are happy who obey their Maker by keeping his commandments.—Fear to sin. Love God. And he will bless you here and forever.—*S. S. Instructor.*

From the Spirit of the Age.

#### DIALOGUE BETWEEN TWO TRADESMEN.

##### Which was the Murderer?

[SCENE—A Grain Store. A. appears surrounded by bags and barrels, in the act of measuring out a large quantity of rye. Enter B. from the front of the store.]

B. Good morning, neighbor A: how is business with you now-a-days?

A. Thank you—thank you—business is pretty fair—but honest men, you know, must always work hard for a living, and I have to keep a pretty good look out for *number one*.

B. Honest men, as you say, are obliged to work hard. But what are you doing with this rye?

A. I have received an order for ten thousand bushels this morning, from my correspondent in A.—Crops are short in that quarter this year, and markets brisk. I hope to realize a little from the present state of affairs, therefore.

[B. stoops down and examines some of the rye—A. scowls at him as though he wished him farther off.]

B. But Mr. A., do you see what is the matter with this rye? I should think it was a little *spurred*—has a little of the *ergot* in it, hasn't it?

A. Perhaps it is a *little* hurt—but not worth the minding. It will sell, I warrant, at A.—a *hungry dog*, you know. Ha! ha! ha!

B. But, my dear friend, the *ergot* renders the grain, which it affects, a dangerous poison; it frequently produces violent spasms and death, still oftener insanity, and permanent disorders of the whole system. You surely won't sell such rye as that.

A. Why shouldn't I? It does not always produce injury; and I cannot consider myself responsible for

what my customers do with the commodities they purchase of me. I give them a fair chance, and they must look out for the consequences. If they eat the rye, I can't help it; if they distil it, I am willing; how do I know how they may use it?

B. Suppose you should hear of fifty deaths occurring in consequence of the people of A. eating this rye, starving as they are said to be; should you not feel that you were their poisoner, their murderer?

A. 'Murderer!' Mr. B., that is hard; *Murderer!* No. I am no more their murderer than you are the murderer of old Capt. B., who froze to death going home from your store drunk with the rum you sold him; or of young —, who got fuddled on your whiskey, and then drove his horse over the ferry boat and was drowned; or of Mrs. Allen, whose husband knocked her brains out with a bottle of gin you gave him for a hard day's work! Talk to me of being a murderer!

PIOUS SAYINGS OF THE OLD FAILOK, THE REV. JOHN NEWTON.

A Christian should never plead spiritually for being a sloven: if he is but a shoe-cleaner, he should be the best in the parish.

My principal method for defeating heresy, is by establishing truth. One proposes to fill a bushel with *tares*; now if I can fill it first with *wheat*, I shall defy his attempts.

Many have puzzled themselves about the *origin of evil*. I observe there is evil, and that there is a way to escape it, and with this I begin and end.

A Christian in the world is like an attorney transacting his affairs in the rain. He will not suddenly leave his client because it rains, but the moment the business is done, he is off; as it is said in the Acts, "*Being let go, they went to their own company.*"

God's word is certainly a restraint; but it is such a restraint as the *irons* which prevent children falling into the fire.

REFLECTIONS ON NEHEMIAH. Chap. X. v. 29.—"Permit me, O God, to enter into a solemn engagement with thee, in imitation of the Jews under Nehemiah; that I may consider myself as one of thy covenant children, and look up unto thee as my Father and my God. I was graciously admitted into covenant with thee at my baptism; and I desire now to renew it with full understanding and consent of mind. I make a willing surrender of myself to thy service, and as it is hearty and sincere, O may it be entire and perpetual! Let every sin be avoided by me; let every wish which is inconsistent with thy will, be subdued and rooted out, and let me be wholly thine for ever. Amen."

## Obituary.

"Man giveth up the ghost, and where is he?"

### DIED.

In this city, on the 14th inst. Mrs. Anna Baldwin, of East Haven, aged 58.

At Hartford, Mrs. Mary Inlay, aged 81, relict of the late William Inlay, Esq.

At Weathersfield, Mrs. Rhoda Stillman, wife of Deacon Ebenezer Stillman, aged 54.

At Middletown, Ellen Pratt, aged 4 years, daughter of Dr. Charles Woodward.

At Torrington, on the 11th inst. the Rev. Samuel Mills, aged 90, father of the late Rev. Samuel J. Mills, Missionary to India.

In New York, on Saturday evening, Mr. Samuel Fullerton, druggist killed, by the explosion of a soda fountain.



## Poetry.

[For the Religious Intelligencer.]

### TO A CHILD ON HIS SECOND BIRTH-DAY.

Thou dost not dream, my little one,—  
How great the change must be,  
These two years, since the morning sun  
First shed its light on thee,—  
Thy tiny hands did helpless fall,  
As with a stranger's fear,  
And a faint, wailing cry was all  
That met thy mother's ear.—

But now, the dictates of thy will,  
Thy active feet obey,—  
And pleas'd thy busy fingers still  
Among thy play things stray,—  
And thy full eyes delighted rove  
The pictur'd page along,—  
And lisping to the heart of love,  
Thy thousand wishes throng.—

Fair boy,—the wanderings of thy way,  
It is not mine to trace,  
Through buoyant youth's exulting day,  
Or manhood's bolder race,—  
What discipline thy heart may need,  
What clouds may veil thy sun,—  
The eye of God alone can read,—  
And let His will be done.

Yet, might a mother's prayer of love  
Thy destiny control,  
Those boasted gifts that often prove  
The ruin of the soul—  
Beauty and Fortune, Wit and Fame  
For thee it would not crave,  
But tearful urge a fervent claim  
To joys beyond the grave.

Oh, be thy wealth an upright heart  
Thy strength the sufferer's stay,—  
Thy early choice, that better part,  
Which cannot fade away,—  
Thy zeal for Christ, a quenchless fire,—  
Thy friends, the men of peace,—  
Thy heritage, an angel's lyre,  
When earthly changes cease.

L. H. S.

### THE RELIGIOUS INTELLIGENCER.

The Religious Intelligencer was commenced in 1816, and has been continued longer than any other weekly paper in the world, which has been confined exclusively to religious intelligence: At that time a religious paper was considered a novelty, and the undertaking a doubtful experiment. But since we led the way, more than one hundred weekly papers, within the sphere where ours first circulated, have adopted the plan of appropriating a part of their columns to religious intelligence.

We have steadily adhered to the original plan of confining our paper to subjects suitable to be read on the Sabbath, and best calculated to promote the cause of religion. We do not approve of mixing religion and politics together.—It tends, greatly, we believe, to bring the business of the world into the Sabbath, and promotes a habit of light reading, which is substituted by many, for the sober truths of religion and eternal things.

### CONDITIONS.

The Religious Intelligencer is printed on a large imperial sheet, with a fair type, and issued every Saturday, each volume to commence the first week in June.

TERMS.—To city subscribers, delivered, \$2 50, in advance.—To mail subscribers, \$2 in advance; \$2 50, if not paid in three months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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The paper will be paged and folded for binding; each sheet making sixteen large octavo pages, or 832 pages in a year, with an index at the close.

The price of the paper, exclusive of postage, is two dollars a year if paid in advance, or two dollars fifty cents, payable in three months from the time of subscribing. Agents who are responsible for six copies, will be allowed the seventh gratis, and 10 per cent for all over that number.

No subscription will be taken for less than a year; and all arrears must be paid before any paper is stopped.

Subscribers to the present volume, who do not give notice to the contrary before the last number is issued, will be considered as subscribing for the next.

*All letters to the editor must be Post-paid.*

### RECOMMENDATION.

We regard it as the plain duty of every Christian family, not in abject poverty, to take a religious newspaper. To an American Christian in the nineteenth century, the stated reading of some weekly record of the vicissitudes and spreading triumphs of the church of God, ought to be, as it were, among the necessities of life. He who voluntarily deprives himself and his family of this source of true enjoyment, and this means of personal improvement, may well inquire whether he is not unjust to himself, and guilty of not providing for his own household.

The Religious Intelligencer, published in this city by Deacon Nathan Whiting, is a paper which we can cheerfully recommend to Christian families. As it was originally commenced without reference to the wants of any particular place or district, or the views of any theological or ecclesiastical party, and without any design of blending religious or secular views in the same columns; so it is distinguished from most of the other papers that have since come into being, by its generally abstaining from local discussions and party polemics, and by a general agreement between the promise of its title and the materials that fill its pages.

JEREMIAH DAY,  
NATH'L W. TAYLOR,  
C. A. BOARDMAN,  
LEONARD BACON,  
TIMOTHY DWIGHT,  
BENJ. SILLIMAN,

New Haven, June 23d, 1832.

The Annual Meeting of the "New Haven Female Society for the relief of orphan and destitute children," will be held at the lecture room of the North Church on Thursday next, at three o'clock P. M. A general and punctual attendance is requested.

### NOTICE.

The Association of the Western District of New-Haven County, will hold its semi-annual meeting at the house of the Rev. Mr. Hawes, in Woodbridge, on Tuesday, 28th May, at 10 o'clock A. M.

LEONARD BACON, Register.

The Free Congregational Church having engaged the large and commodious room. No. 31 Exchange Buildings, corner of Chapel and Church streets, will with the leave of Divine Providence, commence public worship there tomorrow to 26th inst. at the usual hour. Preaching by Rev. Mr. Boyle.—SEATS FREE.—Persons having no stated place of public worship, are respectfully invited to attend.

The Monthly Meeting of the New-Haven County Temperance Society will be held at Derby, on Tuesday the 28th of May. N. C. WHITING, Secretary.

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